UNITY

The Unitarian

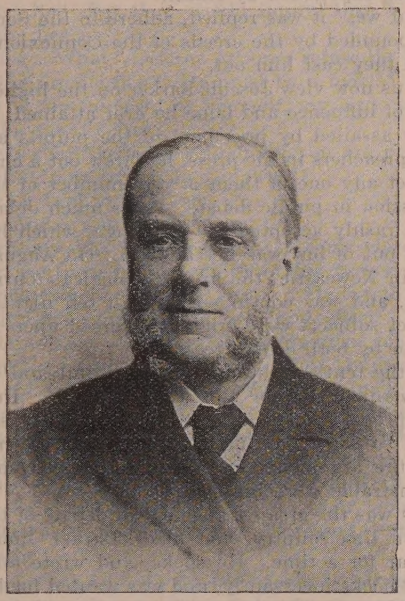
MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

No. 156. [Vol. XIII.—9] September, 1916. ONE PENNY.



Rev. R. A. ARMSTRONG, B.A.

1843—1905.

Rev. R. A. Armstrong was one of the ablest exponents of Unitarianism. He was born at Clifton, Bristol, Feb. 5th, 1843, and died Jan. 4th, 1905, apparently still in the prime of his intellectual power. Himself the son of a Unitarian minister he passed through college training for the same profession, his chief pastorates being at High Pavement, Nottingham, and at Hope-street, Liverpool. While at Nottingham he held a memorable public debate with Charles Bradlaugh with much ability and credit to himself as his opponent testified. He was in Liverpool a pioneer in social reform work. His books "Man's knowledge of God," "God and the Soul," "Back to Jesus," and others, have been widely read. He was a man who rendered conspicuous service to religion, and will not soon be forgotten.

Dissolving Orthodoxy.

Dr. Alfred E. Garvie is generally recognised as an orthodox and evangelical theologian. In his new book "The Christian Certainty and the Modern Perplexity," while accepting the supernatural birth of Jesus he roes not consider it as essential to evangelical belief.

He also regards the old statement or exposition of the Atonement as immoral. These are his words: "The procedure here is what would be regarded as a travesty of justice in any human law court. Guilt is imputed to the guiltless Christ; the sinless is substituted in enduring the penalty of sin for the sinful; to the sinful is imputed the righteousness of this voluntary submission to the divine decree by the sinless."

"We dare now," he says, "to believe that nothing unworthy of ideal humanity can be ascribed to the divine reality."

Unitarianism.

Unitarianism has been a good deal spoken of, of late, but not many people seem to know what it really is. Many have an idea that it is a dreadful kind of infidelity, to be shunned as wicked and dangerous. Yet they know that in public life Unitarians are among the most respected and reliable men; and certainly some of those who have stood before the world as Unitarians—such ministers as Dr. Channing, John Hamilton Thom, and Dr. Martineau, such writers as Oliver Wendell Holmes, the poet H. W. Longfellow, the eminent physiologist, Dr. W. B. Carpenter, and his equally eminent sister, Mary Carpenter—have been of a deeply thoughtful and religious spirit.

PRAYER: O God, the Father of our spirits, Thy ways are higher and better than our ways. May we seek ever more earnestly to make ours as thine. Thou desirest that we should walk humbly with Thee, and fulfil Thy righteousness to all men and nations. If we seek Thee Thou wilt help us to put away all selfishness and sin, to avoid unbrotherly strife, and to live in peace with one another and with Thee. Thou makest the evil to fail and the right to prevail. By Thy providence justice and love are made to bring unity and content. Teach us, O our Father, to do justly and to love mercy and to live unto Thee. Amen.

A Patriotic Anthem.

God bless our Empire's Throne,
Long live Concord thereon
With Justice fraught;
Let people willing serve
With patriotic nerve,
A blessing to deserve,
As Right has taught.

For wisdom let all pray
To guide us day by day,
And ever long
For honour to abound,
To raise its voice around,
And everywhere be found
Nations among.

Hail! day of "greater light,"
As worthy of God's sight,
When Charity
Shall rancour all subdue
By understanding true,
And "Golden Rule" pursue
In Unity.

Hail! brotherhood's increase
To rear a lasting Peace
In ilka State;
Hague Temple let induce
A never-ending truce
For all the world's use,
As "Arbitrate."

Cliff Bank, Stirling. John Allan.

Joseph Barker.

By Rev. ADAM RUSHTON.

At length the long-wished-for opportunity came when I saw and heard Joseph Barker himself. Coming from the vestry of the New Connexion Chapel he walked up the pulpit stairs in an easy and unconcerned manner, as if nobody was near him. Having sat down his eyes swept round the gallery and along the pews below, as if taking stock of the crowd filling the chapel. His glance was keen and piercing; his face was rather rugged-looking, but expressive of intelligence and feeling as well as strength and determination. His movements were fitting, and in no sense ungraceful. His prayer was simple and natural, and not at all conventional. An American said he went to chapel to hear Robert Collyer talk with God. That was the exact impression I had of Joseph Barker's prayer that day.

A most striking incident was at hand, which placed our hero amongst the great crowd of witnesses for truth and righteousness. The conference of the Methodist New Connexion of 1841 resolved itself into a miniature imitation of the Diet of Worms. A leading authority in the prosecution was Thomas Allen. The illustrious culprit was Joseph Barker The said culprit was charged with contending that the art of writing should be taught to the children of the poor in Sunday School. This contention endeared Barker to thousands of people, who, like myself, had learnt to write in the Sunday School.

Another charge against the culprit was that he refused to practice water baptism, and wrote and spoke against it.

Another charge was that he denied the present obligation of the Lord's Supper.

A still further charge was that he would print and circulate books on his own account. This the authorities of the bookroom would not brook by any means.

These matters were all brought to a point in substantially the following way: "Will you, Joseph Barker, conform to the order and belief of the Methodist New Connexion, which are founded on the Scriptures?"

"I adhere," he replied in substance, "to the Scriptures as expounded by reason."

"And we," it was replied, adhere to the Scriptures as expounded by the creeds of the Connexion."

And they cast him out.

Let us now view Joseph Barker on the highest pinnacle of influence and fame he ever attained. Incessantly assailed by preachers in the pulpits and the same preachers in the press, he threw out a challenge to meet any one of them or any number of them in succession in public debate. After much delay Wm. Cooke rashly accepted the challenge, which he tried to get out of but was not allowed. On August 19th, 1845, in Newcastle, the great theological tournament began, and was continued through ten nights. Ten distinct subjects were originally agreed upon for discussion by both committees.

On the tenth night, in a most skilful and conclusive manner, Barker closed the debate. In sixty-three propositions bearing on the whole discussion he aimed to show how utterly futile and inconclusive were the arguments of Cooke, and how completely demonstrable were his own.

This was the greatest theological debate of the century in this country, and made Barker immensely popular for a time. He spoke, and wrote and published books incessantly, and was wanted for lectures everywhere. The heroes he worshipped just now were Priestley, Channing, and Theodore Parker, whose works he published and circulated far and wide.

On one occasion when I was preaching a special sermon for the Unitarians at Burnley, Mr. Barker was in the congregation. After the service he desired to speak to me, and I was happy to meet him. He was evidently inclined at that time to unite permanently with the Unitarians, and I earnestly urged him to do so. His whole demeanour on that occasion was that of an intelligent, well-intentioned, noble-minded, honest and sincere man.

The Unitarians began to rally round him, and certain leading men helped liberally to furnish him with a printing press. In his eagerness to aid every kind of reform he began to publish political pamphlets of an advanced kind. This, it was said, offended some of the leading men amongst the Unitarians. Many

fell away from him, and he fell away from them and rushed headlong into politics.

In eager haste he entered upon the duties of the new life which opened before him. In the Parliamentary election at Bolton in 1848 he was elected on the nomination day by the overwhelming majority of five votes to one. The Mayor declared him duly elected as Member of Parliament for Bolton. At once he was served with a Government writ, seized by the police, and thrown into prison.

During his trial at Liverpool he was quiet, but also very firm, as the following colloquy will show:

The Attorney-General: If the prisoner will plead guilty he may possibly obtain a discharge.

Barker: Guilty? When I have not broken the law! I should then make myself guilty. Never! Never!

Attorney: Will the prisoner enter into recognizances to keep the peace?

Barker: No! For that would imply that I had broken the peace!

The Judge: What! does the prisoner refuse the kind offer of the prosecution? He must be a fool!

Barker: I am innocent as yourself, my lord, and I wish to be equally free.

Judge: I shall consider you so till you are proved guilty. But now, what do you want?

Barker: I want to go home.

Judge: And I want to go home, too.

The prisoner was acquitted and the court closed.

Barker was now in the zenith of his power, and crowds everywhere followed him. He wrote and spoke with his usual vigour, zeal and effect. But one great omission was fatal to his permanent success. He did not organise his disciples. Some slunk away to their old snug quarters in orthodox chapels, and were warmly welcomed back. Some made tracks to Unitarian chapels, and found plenty of freedom, if not much warmth. The larger portion became wandering sheep without folds or shepherds, and without rest for their weary feet or peace to their troubled souls. Barker was shocked and distressed, but did not despair.

He crossed the sea. In the backwoods he ploughed, sowed, reaped, and earned his living by the sweat of his brow; brooded over the hardships of his lot; became heart-sick and home-sick; sailed back to England; took refuge in Primitive Methodist chapels, and preached a mixture of dogmas, old and new, until the end came, when, as he hoped, he passed on to—

"Where the wicked cease from troubling,
And the weary are at rest."

(About thirty congregations which left the Methodist New Connexion on Barker's expulsion from it became "Christian Brethren" churches under his influence, and a proportion of them joined the Unitarians, Mossley and Mottram "Christian" Churches, and the Church at Pudsey, for example.—Ed.)

The whole machinery of civilization will break down if the German doctrine wins in this war.

National Conference Guilds' Union.

(The National Conference here mentioned is that of the Unitarian and kindred Churches.)

MONTHLY MESSAGE: "FALL IN!"

The summer days are drawing to a close and longer, cooler evenings will soon be here. Already wise and willing workers are looking ahead and planning their work for the coming "winter session." Among these forward lookers should be found all who believe in the "Guild Idea."

Jesus said, "The poor ye have always with you." With more literal truth he could have said, "The young ye have always with you." A well known prayer reminds us that the generations "pass away" but also that "the generations rise."

Though the world be at war, there is still the rising generation with its urgent, inescapable needs. The terrible but glorious hour may demand men, munitions, money and works of mercy; but there are other demands that admit of no omission or evasion the stress of the hour can justify.

It is sadly to be feared the nation is making disastrous mistakes concerning education. In the name of economy it has cut down supplies to the barest minimum. To increase the fighting strength of the army it has deprived the schools of thousands of their most efficient male teachers. The almost inevitable result is that the children of the nation are being robbed in wartime of what can never be made up to them in the coming days of peace. Surely, the danger arising out of the presnt pitiable cheese-paring policy and the ineffectual or inadequate staffing prevalent throughout the land is a fact so plain that none but the blind can miss it.

The present condition of secular education is a flaming danger signal to all who believe in the religious training of the young. Let us make no mistake here. To withhold from the men and women of the future anything essential to effective citizenship is a serious dereliction of duty nothing can extenuate.

But what shall be said of us if, anxious and troubled about many things, we neglect the one thing needful?

True citizenship comes not by chance or accident but is the reward of rare skill, industry and sacrifice. And that truest citizenship of all, which, for want of a better name, we may call saintship, can come only if we consecrate to the young souls about us our best gifts of mind and heart, and give our very selves to that gracious ministry. Glorious battles are won with carnal weapons; but in the good fight of the faith victories more magnificent await the soldiers of the Lord.

Once more the command rings out imperative and clear "Fall in!" Each man to his post! Each woman to her place! Set yourselves for the defence of the wistful wee ones, the eager youths and fresh, sweet maidens; better still, so train, equip and inspire them that, in the fight that is set with wrong, not only shall they be strong enough to stand alone but ready and eager to enrol in the victorious army of church militant.

H. F. S.

A Grievous Temptation.

When the celebrated Rev. Job Orton (1717-1783), author of the "Memoirs of Doddridge" (1766), was tutor in the academy of Doddridge at Northampton, during the years 1739-41, he became acquainted with John B., a working man who resided in the neighbouring village of Kingsthorpe, and a member of Dr. Doddridge's church.

Orton had a high esteem for his villager, whom he considered as possessing a great degree of sincere and fervent piety, and an undeviating integrity. In his walks, the Tutor often called at John's house, conversed with him on religious subjects, solved his doubts, corrected his mistakes, and heartened him to proceed with vigour and perseverance in the path of Christian virtue.

One day John came with a rueful countenance to the academy, and inquired whether Mr. Orton was at home. He was informed that he was, and shown into his room. Orton at once observed in his visitor's appearance the marks of deep concern and perturbation, and asked him the object of his visit.

"I am come, sir," replied John, "to have some conversation with you respecting the state of my soul."

"Being at leisure," Orton assured him, "I shall be happy to give you the best advice in my power."

A dead silence ensued. John was so oppressed by his feelings that he could not give them utterance for some minutes. Then he stammered—

"I have for several weeks been harassed night and day by a most grievous and horrible temptation, which I hardly know how to mention to you even now!"

His friend was alarmed; he suspected that, even if John B. had too much goodness of heart to feel any impulse to murder his wife and children, his manner indicated that he might not be without some propensity to do away with himself. He therefore became very importunate to get out of John his terrible secret. At last he succeeded.

"Well, sir," said John, with a faultering accent, "it is like this: I have been most violently tempted to think that Jesus Christ is not equal with God the the Father!"

The Tutor was by this simple account relieved from his anxiety; and observed that the only method which he could advise John B. to adopt in order to set his mind at ease on this matter, was to read the Scriptures with care and diligence, and especially those of the New Testament—to compare one passage with another, and endeavour to discover the general sense as well as the main object; explaining difficult places by those which are most plain; and to be constant in prayer to God for light and direction.

"Ah, my good sir," instantly protested John, "I have already done all that, and it only increases my temptation and makes me worse!"

Orton pleasantly subjoined: "If reading your Bible and prayer to God do not deliver you from your temptation, but strengthens it, for ought I can see you must submit to it." And for ought we know that is what John B. did.

CADVAN RHYS.

Sunday School Teaching.

(2) THE NECESSITY FOR TRAINING.

(By the Secretary of the London Sunday School Society.)

Last month some details appeared in this journal concerning the scheme which this Society has formulated for the purpose of training teachers within its area. As the Editor has placed some space at the disposal of the Society for the further development of the scheme, it may be useful this month to consider a few of the criticisms which have assisted the promoters in the effort to get the right point of view. It has been asked, Why should teachers in the Sunday School be "trained"? Is there not a danger that the "professional" or "expert" element may supersede the less formal but more natural character of the voluntary teacher's work? It is argued that since the Sunday School is a centre for the building of character and for the propagation of religious teaching the "qualifications" necessary to a teacher are kindliness and spirituality with a reasonable amount of Biblical knowledge. The teaching will come from "intuition," "sympathy," and the possession of other qualities which are the common lot of the Sunday School teacher. No one can fail to have sympathy with this view. The desire to save the souls of the children overrides all else, and nothing matters and no more is needed, provided the teacher is strong in soul saving matter. Providence has supplied these teachers with religious sweetmeats, wherewith the little ones are kept happy and attentive, and they are told of grace and pardon and joy. The main difficulty of maintaining an attitude of "laissez-faire" in this matter however is due to the fact that the "personality" school does not see quite the whole picture. It also usually misunderstands two simple facts, which misunderstandings militate against clear thinking. Firstly, there is the suggestion that teaching has two natures, one for Sunday and one for the week, whereas teaching is a single system with various aspects. Secondly, there is the suggestion that day school cultivates the mind while the Sunday School builds the character; whereas we owe our theology largely to our Sunday Schools. It is just because teaching is a process which has methods and principles applicable to all occasions that it is worth studying as a guiding force for the intuitive teacher. All arts and all sciences have laws or basic principles which are always true, though the medium of expression may vary. It is these principles which we seek to comprehend. Teaching and its resultant—education—involve the use of all faculties, physical, mental, and spiritual. To ignore a portion of the make up of the individual is to lose proportion and to produce a distorted and malformed personality. For this reason not only do we need to know how to impart our material, nor yet merely to understand the preparation of the material itself; we need to study and analyse the child mind, and to see how matter, intelligence and spirit form themselves to make a human being.

The study of these matters is the province of neither the "professional" nor the "amateur" alone, but belongs to all who deal with the processes of training young minds. And who is there among us who is not a teacher?

In the great new army in France there is an amateur spirit, which entered into the "profession" with ideals far different from those of the old standing army. The amateurs learnt less strategy and less method, but the spirit of the thing saw them through. Without any training they might have shot and thrust in the dark, and perchance by their very enthusiasm have terrorised a foe. But now they are comrades with the professionals, and the whole army is leavened and the spirit is common and the work of destruction trained. What of the work of construction?

A. S. N.

Unitarianism.

(From the "Manual of Unitarian Belief," by Dr. James Freman Clarke.)

Unitarians, strictly speaking, are those Christians who reject the Church doctrine of the Trinity, and do not believe that Jesus is God the Son, equal with the Father, or that he is the Supreme Being.

Unitarians also usually agree in rejecting the system of doctrines known as Orthodox, as we shall see in the course of this Manual. As these doctrines constitute a logical system, of which the doctrine of the Trinity is the keystone, when that is removed the arch falls.

Those who accept the Unitarian belief should openly profess it, and should unite in Unitarian Churches, because, if we believe that Jesus was not the Supreme Being, and that he taught that he was not, we are bound to testify openly to this conviction. If, according to Christ and his Apostles, there is no such God as the "Trinity," it must be wrong to appear to worship this God, who is unknown to the Scriptures of the New Testament. Moreover, it has been found that wherever Unitarian churches are established they become centres of movements in behalf of education, philanthropy, and social reforms.

Unitarians regard the Bible as a sacred book, because full of the utterances of inspired souls. It brings us near to God by placing us in communion with the deepest and loftiest experiences of mankind.

We believe the Bible to be an inspired book, because it is full of the thoughts which come to men by inspiration. The Psalms, the Book of Job, Isaiah, the writings of Paul, and the words of Jesus were not the result of pure thinking, but came from a region higher than the reflective reason.

But, though considering it an inspired book, Unitarians also regard the Bible as coming not only from God, but also from man. It is full of human experience, sorrow, joy, temptation, sin, repentance, trust, hope, love. Coming from the deepest places in man's heart, it goes to the deepest places. It has its heights and depths, its lofty mountain-tops and its level barren plains. It is human, therefore fallible. Written by many men and at different times, it is of very various application and value. There is little that is edifying for us in the Book of Leviticus or the Book of Revelation. Our Bible opens naturally not there, but at the Psalms, the Sermon on the Mount, the parables of Jesus, the ardent utterances of the soul of Paul.

Unitarians do not believe in the infallibility of the Bible. Inspiration leads to the sight of truth and reality, but not necessarily to a perfectly accurate description of what is seen. But these errors of expression do not detract from the authority of the Bible as a teacher of the best moral and spiritual truth.

Unitarians also see a difference in the moral and religious teaching of different parts of the Bible. The Old Testament teaches a different doctrine from the New in regard to God, duty, and immortality. The truth unfolds itself gradually to human eyes; and the human race may say, as Paul said, "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things" (I Cor. xiii. 11).

The Unitarian objections to the doctrine of plenary or infallible inspiration of the Scripture are such as these:—

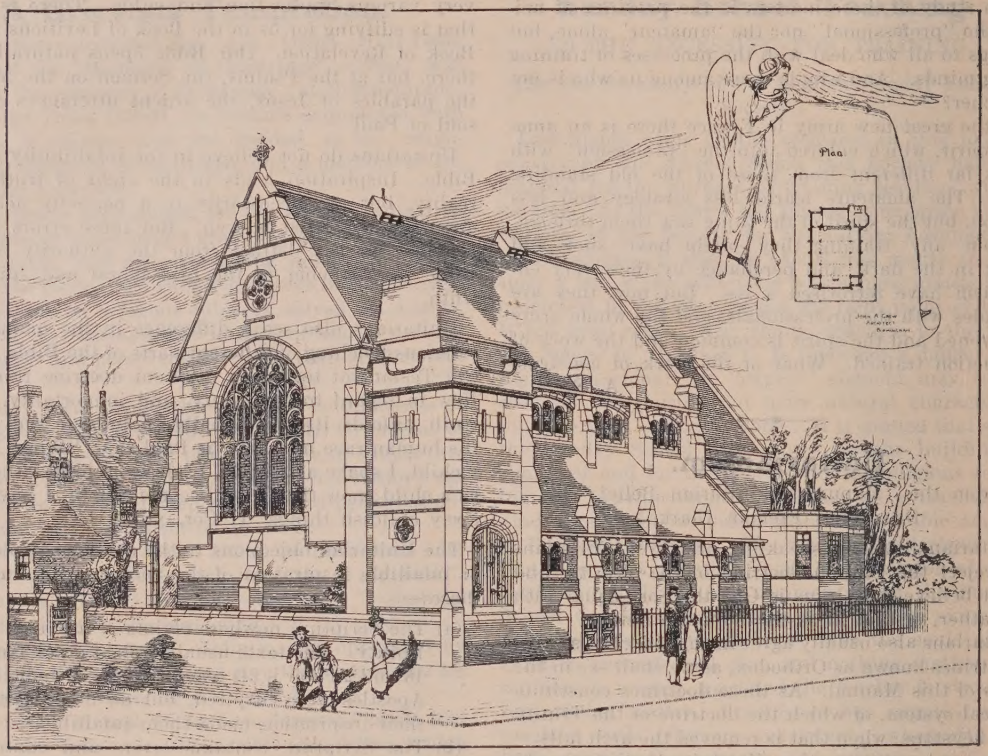
(a) The Scripture nowhere claims or assumes infallibility. The texts usually relied on (2 Tim. iii. 16 and 2 Peter i. 21) teach that the Prophets and Apostles were inspired, but do not assert that their inspiration made them infallible.

(b) The Scripture contains errors and contradictions which are fatal to the theory of infallibility. But if its authority consists in its being more full of truth and goodness than any other book, then its errors of detail cannot shake its divine power over the mind and heart.

(c) The Apostle Paul distinctly declares the partial, provisional, and temporary nature of that which he teaches. Having said (1 Cor. ii. 10-16) that he is inspired and led by the Spirit to know and to speak Christian truth, he adds, in the same Epistle (1 Cor. xiii. 8-12) that all knowledge, so far as we are able to state it, is partial, relative, and incomplete, and will be done away.

Sorrow.

It would be a poor result of all our anguish and our wrestling if we won nothing but our old selves at the end of it, if we could return to the same blind loves, the same self-confident blame, the same light thoughts of human suffering, the same frivolous gossip over blighted human lives, the same feeble sense of the unknown world towards which we have sent forth irrepressible cries in our loneliness. Let us rather be thankful that our sorrow lives in us as an indestructible force, only changing its form as forces do, and passing from pain into sympathy—the one poor word which includes all our best insight and our best love.—George Eliot.



Unitarian Church, Ashton-under-Lyne.

The congregation of the Richmond Hill Unitarian Church, Ashton-under-Lyne originated in a course of public lectures in a public hall in that town, arranged by the East Cheshire Christian Union, March, 1897. These lectures awakened so much interest and elicited such sympathy that the East Cheshire Christian Union and the British and Foreign Unitarian Association supported the formation of a congregational society and the appointment of the Rev. Wm. C. Hall, M.A., July 25th, as its first resident minister. The services were held in the Temperance Hall, and on October 17th, 1897, a Sunday School was started. The movement prospered, but owing to the inconveniences of meeting in hired premises efforts were made to secure a permanent church building. A site was secured in February, 1899, and a school chapel was erected at the cost of £350, and opened for services, May 13th, 1900.

In March, 1905, after nearly eight years' ministry, the Rev. W. C. Hall, M.A., accepted an invitation to Waverley-road Church, Small Heath, Birmingham, and was succeeded at Ashton by the Rev. H. Kelsey White in June. During a ministry full of rich promise Mr. White died suddenly, August 6th, 1906, the foundation stone of the present church having been laid by Colonel Pollitt, V.D., J.P., April 28th. Mr. White's death was greatly mourned by his people who were thus left pastorless at a very critical time, the new church being in course of construction. The Rev. John Barron was appointed minister, commencing in April, 1907, with the opening of the new church. This is erected in front of the older structure, which is now used for Sunday school and for various institutional purposes. Mr. Barron's ministry terminated Dec. 31st, 1910; he was succeeded in July, 1911, by the Rev. N. J. Hawthorn Jones, who continued his labours until the end of June, 1916, when he removed to take charge of the ministry of the Unitarian congregation at Horsham in Sussex.

The Church building is free from debt. A new organ has been installed at the cost of £500, defrayed by a legacy left by the late Mr. Wm. Belfield, a prominent worker, and treasurer of the church for many years. The present secretary, Mr. J. Whitehead, has served under all four ministers, as school and church secretary, the movement owing much to him and others who have faithfully adhered to its interests in the various charges through which it has passed. The town of Ashton is a busy and populous place, and under wise and spirited guidance it is no doubt favourable to the existence of a strong and prosperous Unitarian cause in its midst.

National Unitarian Temperance Association
Essex Hall, Essex Street, Strand, W.C.
President: Rev. Dr. J. E. CARPENTER. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

The Nationalisation of the Drink Trade.

BY J. ESTLIN CARPENTER, D.Litt.

Among the many important questions which have been forced upon the attention of the whole nation by the war, the control of the Drink Trade is one of the most urgent. As president of our Unitarian Temperance Association I am asked to state my own view of the proposals for State Purchase. Of course, this does not in any way commit the other officers, the committee, or the members of the association.

The dangers involved in the present position are open and palpable to all. So great has been the injury to the State by the loss of time in munition factories and other immediate war services through the drink habit, by the consumption of grain and sugar which would otherwise have fed the people, by the employment of coal and transports which might have been used for national purposes, that proposals are now rapidly gaining acceptance among persons of all ranks and occupations for the suppression of the Trade till the end of the war. Only the State could enforce a measure so extensive. If its control is invoked for such a step now, may it not be wise to invest it with complete authority hereafter? What would be some of the advantages of such a course? It would, in the first place, clear away the perpetual obstacles of reform in the shape of vested interests. The insidious influence of the Trade as a political force would disappear. There would be no more orgies like that at the famous Peckham election a few years ago. Municipalities would shake themselves free from the shadow which sometimes envelopes Watch Committees. Large numbers of public houses in districts where they occur in excessive disproportion to the population (measured even by the standard of Mr. Balfour's bill) could be closed at once, and the number of breweries and distilleries could be greatly reduced. In such houses as remained many economies could be introduced, and proper provision could be made for one of the real uses of the public house, the supply of good cheap food.

The removal of vested interests would enormously facilitate the application of the principle of Local Veto. The Trade is powerful enough at present to defeat it; under national control an immense stimulus would be given to the demand of different districts for "no license." The immediate diversion of much expenditure on to other commodities, or to national savings, and the diminution in charges for pauperism, sickness, lunatic asylums, and prisons, would soon make up the loss to the national revenue, and no Chancellor of the Exchequer, in search of the means to meet the exigencies of future taxation, would dare to try to extend the sale of drink as a means of discharging national indebtedness. Let us take courage from the examples of Russia and France.

The State now recognises the trade. It regulates it, and thus gives its sanction to it. Moreover out of its proceeds it takes (we are informed) three times as much as the shareholders' profits. We are all of us, therefore, implicated in the trade already. We cannot get rid of our responsibility for it. Let us frankly acknowledge and assume it, as the best way of ultimately ending it and lifting off from our poeple the burdens of loss and poverty, of suffering, insanity, disease, and crime, which are the admitted consequences of indulgence in Drink.

Character.

Each noble sentiment, for aught we know, may bear fruit;
Each kindly action will surely bring its own reward.
Though we strive to reach an ideal of perfection,
'Tis only by our life's work that we shall be
Accounted worthy of esteem; strict integrity,
And uprightness of purpose are each a trait
In character, deserving the highest regard;
For therein is sterling worth. The world at large
Honours a goodly name! —John Gant.

Discipline.

Know you not that our business here is a warfare? and one must watch, and one go out as a spy, and one must fight? All cannot be the same thing, nor would it be better if they were. But you neglect to do the bidding of the commander, and complain when he hath laid somewhat rougher than common upon you, and you mark not what, so far as in you lies, you are making the army to become, so that if all copy you none will dig a trench, none will cast up a rampart, none will watch, none will run any risk, but each will appear worthless for warfare. — Epictetus.

The Mighty Dead.

Sleep on in peace ye mighty dead;
Your day is past. The sands have run
From out your glass.
And in the hallowed soil of France
Encarmined by the rich red stream
Of life ye rest.
No marble cross or chiselled urn
To mark the spot.
Still yet a mightier monument
Ye have raised:
For ye it was that heard the call
Of tortured women, murdered babes;
And shedding dogma, sect and creed,
Ye struck for freedom.
And though no nation can be free
Unless her sons have liberty
To think, to live, to love
The beautiful in life,
On the great gleaming road
That leads to these,
The milestones are your graves.

—J. M.—Stockton-on-Tees.

Lesson Notes on "The Evolution of Religion."

IX.—THE EVOLUTION OF THE IDEA OF IMMORTALITY.

REFERENCES: The Bible; Theo. Parker's Sermon "On Immortal Life"; "The Heaven we hope for," by M. J. Savage, in "Pillars of the Temple"; Encyclopaedia Biblica," under "Eschatology."

Sept. 3rd.—THE ORIGIN OF BELIEF IN IMMORTALITY.

Scripture Reading: I. Sam., 28, 3-25.

The belief in Immortality can scarcely be said to have grown, or to have evolved, as it is evidently part of human nature, instinctive to it, as much so as the impulse to worship. The belief originates with the origin of man as a thinking and an aspiring personality. There is in him naturally an instinctive horror of annihilation. Man has never remained permanently content with the idea of death as "the be-all and the end-all." The expectation of another life is universal. It is inplanted by the Creator in man's constitution.

Belief in Immortality is a result of man's desire to live on, and to rejoin his kindred, his ancestors, those who have been his companions and friends. Coleridge, Isaac Taylor, and others avow the universality of this belief. Travellers have asserted that they have never yet found any people anywhere in whom it did not exist in some form or other. It has often been said that the Jews had no definite belief in immortality and that it is strangely absent from the Old Testament Scriptures. But such statements do not represent the facts. The remarkable story of Saul, and the Witch of Endor, and the apparition of the spirit of the prophet Samuel, indicates the existence of a strong belief. One of the early forms of worship amongst the Jews was the worship of ancestors, which demonstrates a belief in their existence. There was a popular belief amongst them of the existence of "familiar spirits," or spirits of the dead—see Lev. 19, 31; 20, 27; Deut. 18, 11; II. Kings, 21, 6; Isa. 8, 19; 19, 3. There are evidences in the O.T. of sacrifices being offered to the dead—Deut. 26, 14; II. Chron. 16, 14; 21, 19; Jer. 16, 7. The soul is said to leave the body at death—Gen. 35, 18; I. Kings, 17, 21; Ps. 16, 10; 49, 15. Sheol is described as the abode of departed spirits: Dan. 12, 2. Enoch and Elijah are said to have been translated from earth into heaven: Gen. 5, 24, (Heb. 11, 5); II. Kings 2, 11. And Isaiah says that "dead men shall live," and rise again—26, 19.

Sept. 10th.—VARIOUS BELIEFS IN A FUTURE LIFE.

Scripture Reading: Luke 16, 19-31.

It was a beautiful idea of the ancient Greeks to give "Psyche" as their name of the soul, for that word is also their name for the butterfly. Evidently they saw a clear analogy between the change from a crawling grub to a new creature with wings, and the flight of the soul from the dead body of flesh. Early notions of the future life present a curious medley of spiritual and materialistic conceptions. The Valhalla, or afterworld of the Scandinavians is a state in which their heroes win new glory in deeds of arms in the daytime, and enjoy plenteous entertainment throughout the night. It is said by Lucian that in the Hades or underworld of the ancient Greeks, Menippus found Socrates still lecturing to troops of his followers, and Philip of Macedon was expiating his tyranny by working as a cobbler. The underground Hades of the Babylonians was peopled with the phantoms of the dead, with kings and heroes seated on thrones, other spirits flying about like bats, only a select few entering into the land of the silver sky to feast in light. The souls of the dead could be called up by necromancy. To the Greeks the centre of the earth was the abode of immortals. With the Persians heaven was a Paradise—a beautiful park or garden. In the celestial garden of Mahomet the faithful are clothed in raiment sparkling with jewels, and have crowns of gold upon their heads, and they eat and drink without limit or hurtful effects. The North American Indian believes that his world beyond the grave will be a happy hunting ground where he and his comrades will also be able to smoke the pipe of peace. It may be noted that in these conceptions there is the idea of continuing activity in favourite pursuits, such as Socrates lecturing, the Indian hunting, heroes winning new glory; there is the suggestion of continued education, as in those listening to Socrates; and there is the idea of retribution for wrong-doing. The parable of the rich man and Lazarus in Luke 16, illustrates what was in the popular thought of the times of the early Christians.

Sept. 17.—BELIEF IN BODILY RESURRECTION.

Scripture Reading: Luke 24.

There has been evolution of thought and opinion concerning the nature of immortality from the material to the spiritual. In the Bible we have Sheol, Gehenna, Hades and Tartaros, as names of a material underworld. Gehenna, originally the "Valley of Hinnom" came to mean in popular thought a state of future retribution in which sinners suffered in fire. This was spiritualised in the teaching of Jesus and used as a strong figure of moral and spiritual retribution. The belief in the resurrection of the body was widely prevalent as can be plainly seen in the very contradictory accounts of the resurrection of Jesus in Matt. 28, Mark 16, Luke 24, and John 20, 21. But Jesus himself rejected this notion in his reply to questions concerning marriage relations in the resurrection life—Luke 20, 34-36; and the Apostle Paul stoutly asserted that "flesh and blood cannot inherit the kingdom of God,"—I. Cor., 15, 50; and that the resurrection is spiritual (44-46). This was certainly a great advance. But the old view of resurrection of the body still remains in orthodox Christianity. It is plainly stated in the Creed; it appears in many of the hymns which are still popular. But Jesus and Paul were right and the notion of the resurrection of the body was wrong, and it is quite time it was outgrown.

No longer can we think it possible for all to rise up in their bodies from the grave to be judged at a great and final judgment day. If these bodies go "earth to earth, ashes to ashes, dust to dust" they cannot rise, nor can any bodies which have been destroyed by fire. Modern cremation, and artillery in warfare, should go far to destroy this false belief for all who think.

Sept. 24th.—MODERN VIEWS.

Scripture Reading: I. Cor., 15, 12-28.

What will the future life be like? Will it be open to all or only to part of the human race? Will it be indeed "life everlasting"? or can anyone forfeit it by disobedience and rebellion? These and many other questions may be raised. To answer them satisfactorily would take up more space than is here available. But we may get some suggestive guidance from sayings of Jesus. "It is not the will of your Father—that one—should perish," Matt. 18, 14; "Love your enemies—that ye may be sons of your Father, which is in heaven,"—Matt. 5, 44-5; "The Kingdom of God is within you,"—Luke 17, 21; "Joy shall be in heaven over one sinner that repenteth,"—Luke 15, 7-10; "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,"—Matt. 25, 40; and Paul says: "I am persuaded that neither death nor life: nor things present, nor things to come shall be able to separate us from the love of God,"—Rom. 8, 38-9.

The most reasonable modern views of immortality are in agreement with the highest teaching of Jesus, and Paul as expressed in the sayings just quoted. Future life is taken for granted. If God in the days of Jesus is then the God of Abraham, Isaac and Jacob, those patriarchs are therefore not dead but living, for He is not the God of the dead but of the living—Mark 12, 27. The immortality of Jesus is put on the same level with that of all other human beings, for "if the dead rise not, then is not Christ raised"—I. Cor. 15, 16. The most rational modern views represent the belief that God has made man out of his own divine nature immortal as himself, that man is a spirit as God is a spirit, but that he is being educated by the discipline of life on earth, and that this continues afterwards under new conditions, growth and progress towards perfection being unbroken by what is called death; that all go through this discipline and will share the same destiny, and that what is called heaven is a state of mind—a condition within; that to live is to be active in loving service whether on earth or elsewhere; that all men reap according as they have sown experiencing the natural consequences of their own deeds throughout all time and eternity, all evil being ultimately overcome with good, the next life being similar to this in the inter-mixture of all kinds of people, but a stage further in advance onwards and upwards. The soul ever longs for more life.

"'Tis life not death for which we pant,
More life and fuller that we want."

—H.B.S.

Memorial Sundays.

By AMHURST D. TYSSEN, D.C.L.

The following are events of Sept. 3rd:—

1428. John Waddon, a priest, martyred, Foxe III, 592 and Kalendar.
1598. Some Unitarian books ordered to be burnt in Holland (Christian Life, 1914.)
1880. Burials Act passed.

The following are events of Sept. 10th:—

1545. Martinette du Buisset buried alive at Douai (Vienot's Martyrs, 123).
1771. Mungo Park born.
1797. Mary Wollstonecraft died (see Memoir in Chambers).
1828. Count Leo Tolstoy born.
1845. Joseph Story, American judge, died (see Memorable Unitarians, 437).
1871. The Rev. William Hinks, first editor of the Inquirer, died (Christian Life, 1914).

The following are events of Sept. 17th:—

1556. John Horn and a woman martyrs at Wootton-under-Edge (Foxe, VIII, 251, and Kalendar).
1557. Ralph Allerton, and two other men and one woman burnt at Islington. Agnes Bongeor and Margaret Thurston at Colchester, and John Kurde, a shoemaker at Northampton (Foxe, VIII., 405, 420, 423).
Nicolas Clinet, Taurin Gravelle, and Mme. Philippa de Luns, condemned at Paris (Vienot's Martyrs, 164; Foxe, IV., 428 et seq.)
1575. Henry Bullinger, Swiss Reformer, died at Zurich.
1657. Paul Best died (Memorable Unitarians, 26).
1740. John Cartwright born (Memorable Unitarians, 253).
1796. Mrs. Priestley died.

The following are events of Sept. 24th:—

787. The worship of images restored by the seventh General Council, which sat at Nicœa until Oct. 23rd.
1404. William of Wykeham died.
1541. T. B. von Hopenheim died (see Christian Life, 1914.)
1556. Four martyrs burnt at Mayfield in Sussex (Foxe, VIII., 250).
1557. John Warner, of Bourne, Sussex, martyr (Foxe, VIII., 430, and Kalendar).
1563. Letter of the Emperor Ferdinand to Queen Elizabeth, asking her to allow her Catholic subjects to use one church in each town.
1755. John Marshall, American judge, born (See Memorable Unitarians, 437).
1805. Rev. Edward Evanson died (Christian Life, 1914.)
1817. David Jenkin Rees died (ibid).
1868. Henry Hart Milman, dean of St Paul's, died (Skeats, 736).
1901. Sir Edward Strachey, Hebrew scholar, died.
1905. Rev. Iden Payne died (Christian Life, 1914).

Great Books of Devotion.

By Rev. William C. Hall, M.A.

IX.—PENN'S "FRUITS OF SOLITUDE."

We are glad to notice that these reflections and maxims have just been reprinted, together with other writings by Penn, in one of the new volumes of Dent's Everyman's Library. This makes easily accessible to the reader a little work which from its first publication in 1693 was for a century in great demand. Thereafter it seems to have been neglected.

The story is told of R. L. Stevenson, how in one of the critical moments of his career when, convalescent after a serious illness, he was wandering disconsolately in the streets of San Francisco, he picked up a copy on the stall of a seller of old books. It brought immediate comfort to him in his loneliness and sickness, and he carried it about with him, reading it in street cars and ferry boats, and finding it "in all times and places a peaceful and sweet companion." So great was his love of it that, writing to a friend he said: "There is not the man living—no, nor recently dead—that could put, with so lovely a spirit, so much honest, kind wisdom into words."

William Penn was born in 1644. Turning Quaker in his twenty-fourth year, he was disinherited by his father. For the public profession of his faith and for controversial writings he was several times imprisoned. Reconciled to his father, he received the family estate, and for his father's services to the Crown obtained a grant of lands in the New Netherlands, which became a Quaker settlement under the name of Pennsylvania. He was tolerated and favoured by James II. It is thought that the first of his "Fruits of Solitude" were gathered between 1690 and 1693, when he was living in London under suspicion of treachery, owing to his friendship with that monarch.

In the Preface, he "blesseth God for his retirement, and kisses that Gentle Hand which led him into it." He says of his book: "Some parts of it are the result of serious reflection; others the flashings of lucid intervals; writ for private satisfaction, and now published for an help to human conduct." He informs his readers that "It contains hints, that may serve thee for texts to preach to thy self upon, and which comprehend much of the course of human life." Under various heads of the moral virtues and their contrary vices he brings together maxims set in terse language, as concise and epigramatic as any to be found outside the sayings of La Rochefoucauld and Pascal. He makes no pretence to consecutive treatment, although most of the matter under the several heads is carefully arranged; indeed, he disclaims that he has written a treatise, saying, "'Tis miscellaneous in the matter of it, and by no means artificial in the composure." It is one of that class of books from which the reader gets profit not as he settles down for complete perusal but as he selects particular passages and sentences for cogitation. In it he will meet with reflections the brevity and pithiness of whose statement will set him to moral self-examination, reflections which occasionally expand into little character sketches similar to, but lighter than, those written earlier by John Earle in his wonderful little book with the cumbrous title, "Microcosmographie." There is precise delineation with most shrewd comment. But the reader's mind will be most arrested by the briefest maxims—sure evidence of the greatness of the book. He will find a whole theology in a single utterance, thus: "Nor can we fall below the arms of God, how low soever it be we fall." Or a great moral truth: "They have a right to censure that have a heart to help: the rest is cruelty, not justice." What could be a better description of the qualities of a friend than the following?—"A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably." One of the most beautiful exhortations is this: "Neither make nor go to feasts, but let the laborious poor bless thee at home in their solitary cottages." Religion is the fear of God and its demonstration in good works. It is not a matter of formal observances twice or thrice a day, but of the "continual watch" of our spirits. Visible acts of devotion must have some form, but need not have any formality; and the more silent worship is the better it is, "the more suitable to the language of a spirit." "Let us choose, therefore, to commune where there is the warmest sense of religion; where devotion exceeds formality, and practice most corresponds with profession; and where there is at least as much charity as zeal, for where this society is to be found, there shall we find the Church of God."

The Dog as a Saviour.

A shepherd in the Grampian mountains one day took his infant child under three years old with him, accompanied by his dog. He had to ascend a summit and left the child below in charge of the dog. But on reaching the summit an impenetrable mist came on. The father hurried back to find his child, but missed his way until night overtook him, and wandering on and on he found himself near his own cottage. At daybreak accompanied by neighbours, he set out in search for his child, but spent the whole day in fruitless fatigue. But on returning to the cottage he found that the dog had been home, and on receiving a piece of cake had instantly gone off again.

Day after day a fruitless search was made, and every night on returning he found that the dog had been home, and on receiving his usual allowance of cake had instantly disappeared. So the shepherd decided to wait for the dog. The dog came again, received his cake, departed, with the shepherd following until he arrived at a cataract some distance from the place where he had left his child. Down a rugged descent the dog made his way and disappeared in a cave, the mouth of which was almost on a level with the torrent. On the shepherd entering the cave his emotions may be imagined as he saw his child eating the cake which the dog had brought while the faithful animal stood by, eyeing his young charge with a look of delight.

Thus we see that even a dog has a passion for saving others from danger and the peril of death. In man the same passion is stronger still. In God it is infinite, and almighty to save every human soul from every evil that separates any of his children from himself. It is not the will of the heavenly Father that one of His children shall perish, for even death is not death of the soul.

Notes and News.

The Hull Unitarian Church has issued a 12-page monthly magazine entitled "Home Fires," for distribution among soldiers and sailors who have had some connection with this church. It contains extracts from the boys' letters, church and local notes, press extracts, a monthly message from a member of the church, and some original contributions, serious or humorous, the aim being to provide bright interesting reading for the lads away serving their country in His Majesty's forces.

Warm sympathy goes out to all our people who have lost their sons or others in the war, including Rev. A. E. Parry, Liscard; Rev. S. Thompson, Rivington; Rev. K. H. Bond, Chesterfield; and any other bereaved ministers.

Mr. Justice Greenhow, of the Leeds County Court, who has just resigned his judgeship at the age of 85 after nearly 40 years in that office, is a member of Mill Hill Unitarian Chapel, Leeds, and a nephew of the late Dr. James Martineau.

The Little Portland Sunday School buildings erected through the efforts of the late Dr. James Martineau and opened in June 1866, have now been leased to the London Polytechnic at an annual rental of £400 to April 1927.

Rev. Chas. F. Potter is minister of the Unitarian Church of Edmonton, Alberta, Canada. Alberta is as large as the German Empire. Out of a population of seventy thousand Edmonton has sent ten thousand men to the war and is training 5,000 more.

The S. Wales Unitarian Association of Churches held its annual meetings at Rhydygwin, Cardiganshire, August 1-2, with a large assembly of people, who could not be fully accommodated in the chapel. There were two sermons and a welcome to Rev. D. C. Evans, late of Merthyr, into his new ministry.

The 200th issue of the Leeds Mill Hill Chapel "Record" contains congratulations from several denominational leaders and others, to its acting editor, Mr. F. G. Jackson, and good wishes for its future. Mill Hill Chapel records are no doubt amongst the most valuable and interesting that can be found in the Unitarian body. A history which includes the ministries of Joseph Priestley, Charles Wickstead, Estlin Carpenter, Charles Hargrove, and a grand succession of public spirited laymen, is one to be proud of. May its future be at least equally glorious.

It will be of interest to our readers to note that there is now a cheap edition of the writings of Dr. L. P. Jacks, whose books "Mad Shepherds" and others are issued by Williams and Norgate, in a 2s. 6d. edition. Dr. Jacks, who is Principal of our Manchester College, Oxford, is more widely known as Editor of "The Hibbert Journal," the most popular of all theological quarterlies, founded by the Trustees of the "Hibbert Trust."

The Hibbert Trust Fund was left as a bequest by Mr. Robert Hibbert, a Unitarian, and was established in 1847 for "the spread of Christianity in its most simple and intelligible form, and the unfettered exercise of private judgment in matters of religion." The Trustees are mainly if not entirely Unitarians.

Dr. Jacks has been minister to Unitarian congregations—Renshaw-street, Liverpool, 1888-94; Church of the Messiah, Birmingham, 1894—1903; was Professor of Philosophy, Manchester College, Oxford, 1903-15, and became Principal, 1915, in succession to Dr. J. Estlin Carpenter.

A ministerial correspondent writes from Scotland asking: "Have you noticed how the officials of the S. S. Association omit the word Unitarian in titles of Branch Societies and Unions? e.g.—ours is the Scottish Unitarian S. S. Union, but we are termed the Scottish S. S. Union. What does it mean? On referring to the Annual Report, S.S.A., June, 1916, we find that what our correspondent says is true. In this the example of the Essex Hall Year Book has been followed where also the word "Unitarian" in titles has been omitted, pp. 109-10. We wonder—Why?

MINISTERIAL CHANGES: Rev. N. J. Hawthorn Jones received a public welcome to the ministry of Horsham Free Christian Church on August 8th; Rev. F. Munford, B.A., has received public farewell and presentation on termination of his ministry at Kilburn; Rev. D. Cellan Evans, late of Merthyr, has been publicly welcomed into the ministry of Rhydygwin and Ciliau, Cardiganshire, August 2nd; Rev. Charles Craddock has resigned at Toxteth Chapel, Liverpool, owing to ill-health.

DEATHS.—Pte. J. Arrowsmith, of Liverpool, killed in France July 1st, 23; Lt. H. F. Madders, LLB., of London, killed in action July 1st; Pte. Reginald Lister, of Sheffield, killed in action July 1st, 24; Pte. E. Dodgson, of Leeds, died from wounds received July 1st; Sergeant S. Butterworth, of Stalybridge, died in France July 3rd; Lt. J. S. Parry, son of Rev. A. E. Parry, Liscard, killed in France July 14th, 21; Pte. George Tunstall, of Liscard, died of wounds July 8th, 20; Corporal Ben Carr, of Newcastle, killed in action; Lt. A. Poynting, only son of the late Prof. Poynting, of Birmingham University, killed in action July 25th; Mr. Hahnemann Epps, London, August 1st, 73; Corporal Pierce, grandson of Rev. S. Thompson, of Rivington, killed in France; Mrs. Thos. J. Barratt, Hampstead, July 25th; Pte. F. N. Bond, son of Rev. K. H. Bond, Chesterfield, killed on war service; Pte. E. W. Newby, of Scarborough, killed in action July 1st, 24; Pte. Clifford Sharples, of Middleton, Manchester, killed in France July 20th, 20; Lance-Sergt. J. N. Cane, nephew of Mr. E. C. Abbott, Essex Hall, London, killed in action August 2nd; Mr. A. E. Anthony, of Hastings, at St. Leonards-on-Sea, August 6th, 51; Major A. A. Caddick, of West Bromwich, killed in France; Miss Mary A. Jameson, Memorial Hall, Manchester, Aug. 13th, suddenly, 71; Captain Walter Willmer, of Birkenhead, killed in action July 30th, 28.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 3/6 per inch in columns; 25/- per column; 15/- half-column; £2 10s. the whole page.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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